

precaution, the marriage bath being one of the most essential acts in the wedding rites.¹ Death and the dead produced uncleanness, and purification by water, fire, or smoke was required.²

564. These mores produced modesty and subordination of women. Two things of great social importance in respect to women are traceable to these mores: (a) The sex modesty of women. The usages of Zoroastrianism are cruel. They treat women as base, not on the same plane with men, affected by a natural inferiority, and therefore as having something to be ashamed of. Inasmuch as these usages were all in the mores, the women accepted them as true and right, and probably never rebelled against them even in thought. The mores therefore taught them sex modesty, and especial shame of the sex function. (f) The subordination of women. They never were subordinated because they are weaker, because in savagery and barbarism they often are not so, but because of their feminine disabilities and the correlative inferiorities. They accepted the facts and the interpretation which the mores put on them. Then they acquiesced in the treatment they received which was reasonable upon that state of facts."

565. Uncleanness, holiness, devotedness. Uncleanness was an application of taboo. It had a double aspect. It was at once repelling and protective. If corpses were unclean they were put out "of contact with the living as far as possible, and this was done to protect the living. The things which were excluded by taboo because they were bad came into parallelism with the things which were tabooed because they were holy and were not to be treated carelessly as common and insignificant. The holy things were in contrast with the profane

things; unclean
things were in contrast with all which
concerned the cult.³
Nelson says of the Eskimo that at a feast the "
wiping motion
followed by the stamping and the slapping on the
thighs indicated that the feast-makers thus cast off all
uncleanness that
might be offensive to the shades, and thus render
their offerings

¹ Rohde, *Psyche*, II, 72.

² Guhl und Koner, *Leben der Griechen tmd Romer*, 367.

³ Maurer, *Volkerkunde, Bibel> und Christentkum* ^ I,
105.